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"This gathering will be devoted to the exposition of such truths and spiritual insight as are necessary for the promotion of faith and certainty and spiritual understanding"

(The Promised Messiah[as] — *The Heavenly Decree*, p. 74, 2006 ed.)

Fortunate Are Those Who Spend Their Wealth to Seek the Pleasure of Allah

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, may Allah be his Helper, said:

کتنے خوش قسمت ہیں وہ لوگ جو اللہ تعالیٰ کی رضا چاہنے کے لئے اپنا مال خرچ کرتے ہیں اور خرچ کر کے پھر بھول جاتے ہیں کہ انہوں نے کبھی اللہ کی راہ میں کچھ خرچ بھی کیا ہے کہ نہیں۔ کبھی یہ احسان نہیں جتاتے کہ ہم نے فلاں وقت اتنا چندہ دیا اور فلاں وقت اتنا چندہ دیا۔ آج ہم جائزہ لیں، نظریں دوڑائیں تو حضرت مسیح موعود علیہ الصلوٰۃ والسلام کی جماعت میں ہی ایسے لوگ نظر آتے ہیں جو ایک کے بعد دوسری قربانی دیتے چلے جاتے ہیں، اللہ تعالیٰ کی راہ میں خرچ کرتے چلے جاتے ہیں لیکن کبھی یہ نہیں کہتے کہ ہم نے جماعت پر احسان کیا ہے۔

"How fortunate are those who spend their wealth to seek the pleasure of Allah, and after spending, they forget whether they ever spent anything in the way of Allah or not. They never boast about having given such and such amount of *chanda* at a certain time or at another time. If we evaluate and look around today, we find such people only within the Jama'at of the Promised Messiah (peace be upon him), who offer one sacrifice after another, who continue to spend in the way of Allah, yet never say that they have done a favour upon the Jama'at."

[Friday Sermon delivered on January 4, 2008; translated from *Khutbat-e-Masroor*, vol. 6, p. 2]

بسم الله الرحمن الرحيم

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ABBREVIATIONS OF SALUTATIONS

sa *Sallallahu alaihi wa Sallam* — peace and blessings of Allah be upon him
USAGE: Salutation written after the name of the Holy Prophet Muhammad (peace and blessings of Allah be upon him)

as *Alaihis Salam / Alaihas Salam* — peace be upon him/her
USAGE: Salutation written after names of Prophets other than the Holy Prophet Muhammad[sa] and pious women prior to the era of the Holy Prophet Muhammad[sa]

ra *Radhiallahu anhu / anha / anhum* — may Allah be pleased with him/her/them
USAGE: Salutation written after names of Companions of the Holy Prophet[sa] and Companions of the Promised Messiah[as]

rh *Rahimahullah / Rahimahallah* — may Allah have mercy upon him/her
USAGE: Salutation written after the names of deceased, pious Muslims who are not Companions[ra]

aa *Ayyadahullahu Ta'ala bi Nasrihil Aziz* — may Allah be his Helper
USAGE: Salutation written after the name of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V

INNER COVER: PEXELS

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PEXELS

PEARLS OF

THE HOLY QUR'AN

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Gracious, the Merciful.

وَ مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ وَ تَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِ ۚ فَاِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝۲۶۵

And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain *suffices*. And Allah sees what you do. (2:266)

HADITH

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allah! Bless Muhammad[sa] and the people of Muhammad[sa], and bestow grace and salutations, for verily You are the Praiseworthy, the Majestic.

قَالَ الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللهُ الْقُرْآنَ فَهْوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللهُ مَالًا فَهْوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ.

﴿صَحِيحُ البُخارِي، كِتابُ التَّوحِيدِ، باب قَوْلِ النَّبِيِّ ﷺ رَجُلٌ آتَاهُ اللهُ الْقُرْآنَ فَهْوَ يَقُومُ بِهِ...﴾

Zuhri narrated from Salim, who narrated from his father, and his father narrated from the Prophet (peace and blessings of Allah be upon him), who said: "Envy is not permissible except in two cases: (i) a person whom Allah has granted knowledge of the Qur'an, and he recites it during the night and during the day; (ii) and a person whom Allah has granted wealth, and he spends it in the way of Allah during the night and during the day."

[*Sahih al-Bukhari*, Hadith no. 7529]

WISDOM

SO SAID THE PROMISED MESSIAH

(PEACE BE UPON HIM)

SPEND FROM THAT WHICH IS DEAREST AND MOST BELOVED TO YOU

"One cannot claim to do good by spending useless and worthless things. The door to virtue is narrow—so keep this firmly in mind: no one can enter it by spending that which is unworthy, because there is a clear injunction:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

"Until you spend what is dearest and most beloved to you, you cannot attain the status of being beloved and dear [in the sight of Allah]. If you are not willing to endure hardship, and do not wish to adopt true righteousness, then how can you expect to succeed and prosper? Did the noble Companions[ra] attain their lofty status without effort? Even to acquire worldly titles, one must bear many expenses and hardships—only then, perhaps, does one receive a minor title, which in itself does not bring inner peace or tranquility.

"So reflect: was the title رَضِيَ اللّٰهُ عَنْهُمْ ['Allah was well pleased with them']—which brings peace to the heart, contentment to the soul, and is a sign of the pleasure of the Gracious Lord—attained so easily?

"The truth is that the pleasure of God Almighty, which is the true source of happiness, cannot be attained without bearing temporary hardships. God cannot be deceived. Blessed are those who, in pursuit of Divine pleasure, do not care for discomfort—because it is after this temporary hardship that the believer is granted the light of eternal joy and everlasting peace."

[*Report Jalsa Salana 1897*, p. 79. Quoted in *Tafsir Hazrat Masih Mau'ud* [2015], vol. 3, p. 178, commentary of 3:93]

PEXELS

GEMS OF GUIDANCE

from the Friday Sermons of Hazrat Khalifatul-Masih V (may Allah be his Helper)

NOTE: Given below are translations of extracts from the Friday Sermons of Hazrat Khalifatul-Masih V[aa]. Readers are encouraged to benefit directly from the Friday Sermons of Huzoor-e-Anwar[aa], available on alislam.org.

MAKHZAN-E-TASAWEER

WHAT YOU SPEND IN THE WAY OF ALLAH SHOULD BE PURE AND WHOLESOME

Allah the Almighty has placed upon a believer the responsibility to serve humanity. If one offers financial sacrifice, it must come from wealth earned through lawful means. Allah the Almighty states:

مَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ

Meaning, whatever you spend out of your pure and good wealth will benefit you; it is for your own advantage (2:273). By using the word *khair* [good, pure], Allah draws our attention to the fact that whatever financial sacrifices we make must be from what we have earned through honest labour and permissible means. It should not be that one earns money by working at liquor stores, or at shops that sell pork, or through any unlawful activity, and then offers that earned money as *chanda*. Nor should one follow the example of profiteers who accumulate wealth through exploitative means and then spend a small amount on the poor or then perform Hajj, thinking their money has thereby become pure. Allah the Almighty declares that He does not desire such wealth. Whatever you spend in the way of Allah must be *khair*—it must be lawful and wholesome.

Moreover, when giving *chanda* from lawfully earned money, it must be given in accordance with one's means. It should not be that one earns a hundred thousand rupees but gives only ten as *chanda* and assumes that the obligation of sacrifice has been fulfilled.

Allah the Almighty makes it clear: He is not in need of wealth—He is Self-Sufficient. Through this sacrifice, He is testing you, for it is ultimately for your own benefit. Therefore, when He says "it is for your own good," this phrase should remain etched in your mind whenever you make a financial sacrifice. And when this becomes your mindset, you should count yourself fortunate for acting upon the teaching: "you spend not but to seek the favour of Allah." (2:272)

Regarding those who spend solely for the sake of earning Allah's pleasure, it is stated, "it shall be paid back to you in full." Allah does not keep debts—when He asks you for a loan in the cause of your own betterment, He returns it manifold, even seven hundred times over. But remember: nothing can be hidden from Allah; He has knowledge of all things. If the wealth is pure, and spent to attain His pleasure, He will return it increased. But wealth acquired unlawfully, through deceit or dishonest means, is not accepted by Allah—He has no need for it, and He will not accept it.

[Friday Sermon delivered on November 3, 2006; translated from *Khutbat-e-Masroor*, vol. 4, p. 551]

PEXELS

ALLAH MULTIPLIES EVEN MORE THAN SEVEN HUNDREDFOLD

Today, many among the older Ahmadi families bear witness to how greatly Allah the Almighty has rewarded the sacrifices offered by their forefathers. The sacrifices of some elders have borne such abundant fruit that it has become difficult for their descendants to even manage the blessings they have inherited. Those who recognize and understand that these blessings are the result of those sacrifices continue to make bargains with Allah—and they go on to offer financial sacrifices with even greater zeal. These are the kinds of bargains one makes with Allah, for He multiplies the reward seven hundredfold, and even beyond that.

The revolutionary transformation brought about during the time of the Holy Prophet (peace and blessings of Allah be upon him), through his spiritual power, led his Companions[ra] to offer extraordinary sacrifices of life and wealth for the sake of attaining Allah's pleasure. We see this same spirit reflected in the Jama'at of his true servant.

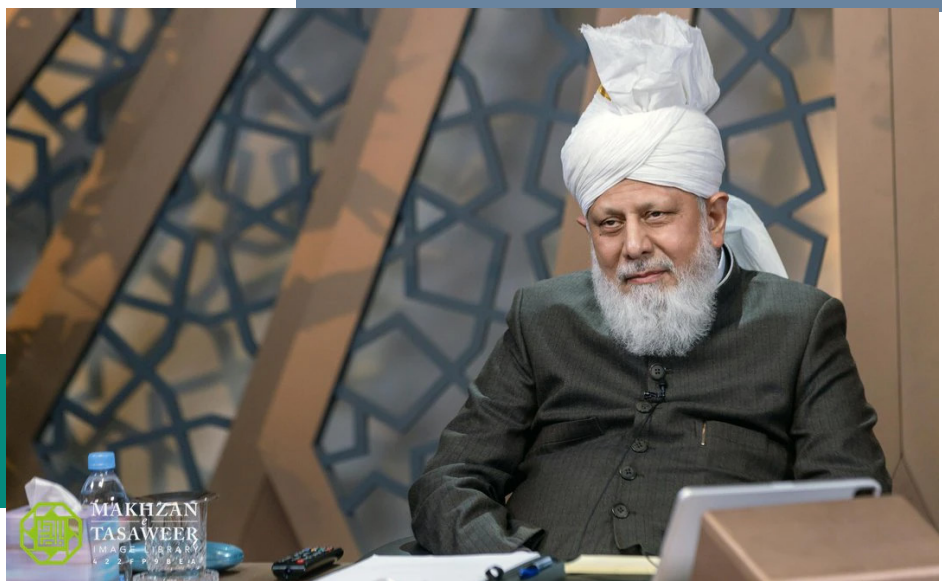
In the time of the Promised Messiah (peace be upon him), whenever the need arose, someone sent the amount they had set aside for their son's burial shroud as *chanda*. Another gave all their saved-up money for religious needs. Yet another laid down their entire income at the feet of God Almighty's Messiah; so much so that the Promised Messiah (peace be upon him) had to say, "You have already made many sacrifices—this is sufficient—there is no further need."

After the demise of the Promised Messiah (peace be upon him), whenever a call for sacrifice was made by the Khulafa, the members of the Jama'at rose to the occasion and established lofty standards of financial sacrifice in pursuit of Allah's pleasure.

[Friday Sermon delivered on November 3, 2006; translated from *Khutbat-e-Masroor*, vol. 4, p. 552]

Rays of Light

The Enlightening Words of Hazrat Khalifatul-Masih V (may Allah be his Helper)



NEVER UNDERESTIMATE YOUR TRUE VALUE AND POTENTIAL

On April 26, 2025, Hazrat Khalifatul-Masih V (may Allah be his Helper) addressed the concluding session of the UK National Waqfat-e-Nau Ijtima, an annual gathering held for female members of the Ahmadiyya Muslim Jama'at in the UK who have pledged their lives for the peaceful service of Islam.

His Holiness (may Allah be his Helper) graced the event from the MTA Studios in Islamabad, Surrey, whilst more than 2,070 women and girls, including more than 1,370 members of the Waqfat-e-Nau scheme gathered at the Baitul Futuh Mosque in London.

In his address, Huzoor-e-Anwar (may Allah be his Helper) urged the Waqfat-e-Nau to recognize their true value and potential:

> "As Waqfat-e-Nau, irrespective of your level of education or qualifications, never underestimate your true value and potential. If you demonstrate the highest moral standards and conduct within your homes, it will not only be a means of cultivating excellent morals and firm faith in your children but will also serve as a powerful means of Tabligh (propagation of faith).
>
> "Your good character, integrity, modesty and truthful words will serve as a magnet, drawing the hearts and minds of good-natured people towards you. Thereafter, when you pray for them to be rightly guided, Allah will listen to and accept your prayers. In this way, God-willing, you will become the gateway for many people to embrace Islam. Moreover, your words, deeds and high morals will serve to render futile the false criticisms or allegations routinely directed at Islam."

He further stated:

> "Your pursuit of knowledge shall serve as a resounding answer to those who falsely claim that Islam does not value the education or empowerment of women and girls. Thus, as you progress through school, college or university do not have the mindset that your education is merely a means of getting a job or earning money. Rather, Ahmadi Muslim students should consider their education as an opportunity and platform to spread the beautiful teachings of Islam through the excellence of their character and the strength of their moral values."

[Ahmadiyya Muslim Community Press & Media Office, press release dated April 28, 2025]

Hazrat Khalifatul-Masih V (may Allah be his Helper) delivering the concluding address at the UK National Waqifeen-e-Nau Ijtima 2025

TRUE FAITH AND LOYALTY TO ALLAH

On April 27, 2025, Hazrat Khalifatul-Masih V (may Allah be his Helper) addressed the concluding session of the UK National Waqifeen-e-Nau Ijtima, an annual gathering held for male members of the Ahmadiyya Muslim Jama'at in the UK who have pledged their lives for the peaceful service of Islam.

Huzoor-e-Anwar (may Allah be his Helper) graced the event from the MTA Studios in Islamabad, Surrey, whilst more than 1650 members of the Waqf-e-Nau scheme gathered at the Baitul Futuh Mosque in London.

In his faith-inspiring address, Huzoor-e-Anwar (may Allah be his Helper) outlined the standards of faith and obedience required of all Waqifeen, stressing that true devotion goes beyond words. He said:

> "The obedience of Prophet Abraham (peace be upon him) is not merely a story for us to narrate and appreciate. Rather, it should serve as an inspiration to every one of you. Indeed, you should consider it a personal instruction demonstrating the standard of submission and unwavering faith demanded of those who dedicate their lives to their faith. Only if you seek to emulate and manifest such complete fidelity to Allah can you do justice to your pledge. Otherwise, the covenant and promise you have made to Allah the Almighty shall be meaningless."

He further stated:

> "True faith and loyalty to Allah can never be limited to words. Instead, it requires a person to vanquish his personal desires. It requires a form of death, in which a person suppresses his ego and personal desires to such an extent that they no longer exist. It requires that a person's every breath and movement is governed solely by a desire to follow the commands of God Almighty. It requires a person to forsake all the pleasures and attractions of the world. It requires a person to patiently endure every possible form of humiliation, hardship and struggle for the sake of God. And it requires a person to tolerate every type of pain and suffering for the sake of attaining Allah's pleasure. Only if a person achieves this state can he be considered to have lived up to his pledge of devoting his life to the service of God."

[Ahmadiyya Muslim Community Press & Media Office, press release dated April 28, 2025]

JALSA SALANA

in the

Blessed Words of the Promised Messiah

(peace be upon him)

DO NOT CONSIDER THIS JALSA LIKE ORDINARY HUMAN GATHERINGS

"Do not consider this Jalsa to be like ordinary human assemblies. This is a matter founded purely upon divine support and the exaltation of the Word of Islam. The foundation stone of this Movement has been laid by the hand of God Himself, and He has prepared nations that will soon join it, for this is the doing of that Mighty God for whom nothing is impossible." [*Majmu'ah Ishtiharat*, vol. 1, p. 361, 2019 ed.]

ADVANCEMENT IN FAITH AND SPIRITUAL INSIGHT

"This gathering will be devoted to the exposition of such truths and spiritual insight as are necessary for the promotion of faith and certainty and spiritual understanding, and there will be special prayers and attention for the participants. And to the best of our ability we shall endeavour to supplicate at the threshold of the Most Merciful that He may draw them towards Him, may accept them and may bring about a pious change in them." [*The Heavenly Decree*, p. 74, 2006 ed.]

"One of the main objectives of this Jalsa is to provide every sincere individual with the opportunity to personally derive religious benefit, so that their knowledge may expand and, by the grace and enablement of God the Exalted, their spiritual insight may progress. Additionally, there are other benefits associated with this gathering—through this meeting, mutual acquaintance among all brothers will increase, and the bonds of brotherhood within this Community will be further strengthened." [*Majmu'ah Ishtiharat*, vol. 1, p. 360, 2019 ed.]

NOBLE MORALS AND ZEAL FOR RELIGIOUS ENDEAVOURS

"The desire and true purpose of the Jalsa was that the members of our Community, through repeated meetings [with me], should somehow achieve such a change in themselves that their hearts become fully inclined towards the hereafter, and the fear of God should develop within them; and that they should become for others an example of piety, righteousness, virtue, forbearance, tenderness of heart, mutual love, and brotherhood; and they should develop in themselves humility, hospitality, and integrity, and embrace with zeal the carrying out of religious campaigns." [*Testimony of the Holy Quran*, p. 149, 2021 ed.]

BLESSINGS OF THE COMPANY OF THE RIGHTEOUS

"All sincere souls who have entered the fold of this humble one should know that the purpose of pledging allegiance is to dampen the worldly ardour, so that the heart is engulfed in the love of the Bountiful God and of the Holy Prophet [peace and blessings of Allah be upon him], and to develop such a state of detachment that the Final Journey does not seem an unwelcome prospect. But in order to achieve this, it is necessary to stay in my company and to spend a portion of one's life in this cause, so that—if God Almighty so wills—through witnessing some definite signs, weakness, infirmity and tardiness may be overcome and perfect faith may be born, resulting in fervour and passionate ardour. ... Since—due to physical inability, lack of resources, and long distances—it is not possible for everyone to stay in my company or to visit me a few times every year, and

AUDIENCE AT JALSA SALANA CANADA 2024

most hearts are not yet endowed with such ardent desire that they should bear the greatest troubles and hardships for the meeting, it seems appropriate, therefore, that three days of every year should be fixed for a gathering in which all my devoted followers should—God willing—be present, with the condition of health, time and absence of strong impediments." [*The Heavenly Decree*, p. 73, 2006 ed.]

INTRODUCTION OF NEW MEMBERS

"An additional benefit of these gatherings will be that each year new entrants to the Jama'at shall, by being present on the fixed dates, get to know their brethren who had joined earlier. And these meetings will lead to progressive strengthening of the bond of mutual love and affection. Prayers for absolution will be offered for brothers who will have passed away in the interim, and supplications shall be made at the threshold of the Glorious God that He may unite all these brothers in spirit and banish all estrangement, dryness and differences from amongst them." [*The Heavenly Decree*, p. 74, 2006 ed.]

SPIRITUAL BLESSINGS AND REWARD

"It is incumbent that every such person who has the means to travel must attend this Jalsa, which is replete with numerous blessed objectives. ... Pay no heed to the smallest hardships encountered in the way of Allah and His Messenger (peace and blessings of Allah be upon him). Allah bestows reward upon the sincere at every step, and no effort or hardship in His path goes to waste." [*Majmu'ah Ishtiharat*, vol. 1, p. 361, 2019 ed.]

"This spiritual convention will have many other spiritual benefits which will become manifest from time to time." [*The Heavenly Decree*, p. 74, 2006 ed.]

PLANNING AHEAD FOR THE JALSA

"Those suffering from paucity of means would be well-advised to plan ahead for attending this Jalsa. If they lay by a small sum on a daily or monthly basis, through planning and saving, they will have enough provisions for the journey, and it will seem as if the journey was undertaken free of cost." [*The Heavenly Decree*, pp. 74–75, 2006 ed.]

MEASURES FOR RELIGIOUS SYMPATHY TOWARDS EUROPE AND AMERICA

"It is also among the essential matters of this Jalsa that appropriate strategies be proposed for extending religious sympathy to Europe and America, for it is now an established fact that many righteous souls in these lands are ready to accept Islam." [*Majmu'ah Ishtiharat*, vol. 1, p. 360, 2019 ed.]

PRAYERS FOR THE PARTICIPANTS OF JALSA

"I conclude with the prayer that everyone who travels to attend this Convention, which is for the sake of Allah, may Allah, the Exalted, be with him; reward him in abundant measure; have mercy on him; ease up for him his circumstances of hardship and anxiety; and eliminate his anguish and grief. May He grant him freedom from every hardship and lay open for him the ways of achieving his cherished goals, and raise him up, on the Day of Judgment, among those of His servants who are the recipients of His blessings and mercy. May He be their Guardian in their absence until after their journey comes to an end.

"O Allah! O Sublime One and Bestower of bounties, the Ever Merciful and One Who Resolves all problems, do accept all these prayers, and grant us victory over our opponents with shining signs, because You alone have all the prowess and power. Ameen! Ameen!"

[*Majmu'ah Ishtiharat*, vol. 1, pp. 361–362, 2019 ed.]

Upholding Moral Excellence During Jalsa Salana

Editor's Note: *Presented below are selected extracts from the Friday Sermon delivered by Hazrat Khalifatul-Masih V (may Allah be his Helper) on July 26, 2024 at Hadeeqatul Mahdi, Alton, on the occasion of Jalsa Salana UK. In this sermon, Huzoor-e-Anwar (may Allah be his Helper) imparted profound guidance to both volunteers and attendees. Readers are encouraged to view the full sermon or read the complete transcript online at* alislam.org.

Volunteers Should Display a High Moral Standard

"First of all, I wish to draw the attention of all workers towards the fact that no matter the duty they have been assigned, they must strive to fulfil it in the best possible manner. They must serve the guests of the Jalsa while considering them to be the guests of the Promised Messiah (peace be upon him), as guests who have come here for the sake of Allah the Almighty in order to fulfil a virtuous purpose.

"You must display a high moral standard. Even if you think that a guest has acted unfairly or unjustly, then you should overlook it, as this is part of our tradition and this is what constitutes lofty morals; this is what God and His Messenger (peace and blessings of Allah be upon him) have commanded and this is exactly what the Promised Messiah (peace be upon him) desires of us.

"By the grace of Allah the Almighty, this hospitality and high standard of morals have become a hallmark of the Ahmadiyya Jama'at in every country, and even greater attention is given to this, especially during the days of Jalsa. Hence, as always, all the workers here as well should exhibit the best qualities, which are the hallmark of Islamic teaching. I already know that all the workers do their work with this spirit and will continue to do so."

Guests Ought to Obtain as Much Spiritual Nourishment as Possible

"The first and foremost thing that I would like to say to the guests is that you have come here for a virtuous purpose and you have come here as guests of the Promised Messiah (peace be upon him). Instead of looking for worldly rank and worldly service, your focus should be on raising the standard of your morals, which are the distinguishing characteristic of a true Muslim and this is the reason you have come here. As I said, even though under the Jamaat's administration there is a system in place to serve the travellers and guests who have undertaken this pious, blessed, and meaningful journey, and the administration strives to provide whatever necessities may be required.

"However, those who undertake a journey for the sake of God pay very little attention to these worldly needs and comforts. Their primary purpose is to be here and to obtain as much spiritual nourishment as possible. Therefore, do not venture to regard yourselves in the same category as worldly travellers or guests. If you are able to comprehend this, then you will overlook the weaknesses and shortcomings of your hosts. Otherwise, it has been observed that complaints arise that the arrangements for people from a certain place were better or certain people were given more amenities, or certain people were treated better as compared to others—such complaints would not arise. Sometimes, there are errors in estimations which result in some shortcomings, but these should be overlooked.

"If every person, every Ahmadi Muslim who comes here were to be of the mindset that their only purpose is to obtain spiritual nourishment as opposed to obtaining some worldly comforts, then both hosts and guests would treat one another with love and affection during these days."

Attend the Sessions and Listen Attentively

"During these days, attend the sessions of Jalsa and listen attentively to the programs and speeches, taking full benefit from them. I will present some more general guidance for the guests. It is imperative for a believer to utilize his time properly. In such gatherings where large numbers are present, you will naturally have the desire to sit amongst and spend time with your relatives and friends from far-off places. Here, we not only have an opportunity to meet our friends and loved ones from one country; rather, Allah the Almighty has created the means to meet our close ones from many other countries. Allah the Almighty, out of His grace, has granted the Promised Messiah (peace be upon him) with such a Community that has broken down the borders and differences between countries and nations and has established a great sense of strong brotherhood. Among the many objectives of this convention mentioned

by the Promised Messiah (peace be upon him) for its attendees, he has stated that through this, the Jama'at's mutual relations and brotherhood should be reinforced. [*Shahadatul-Qur'an*, *Ruhani Khaza'in*, vol. 6, p. 394]

[This brotherhood] should go from strength to strength and we should become one with each other. Naturally, it is also important to meet and greet one another, especially to become more acquainted and familiar with one another; however, you must also spend your time listening to the full-day proceedings of the convention. After this, if you have the opportunity, you may meet and interact with one another and socialize to improve mutual relations."

Exhibit Forgiveness and Forbearance

"Allah the Almighty says about a true believer that they are those who suppress anger. To those who are treating others unjustly, or who have been treated unfairly themselves, I say to both, keep in mind the sanctity of the Jalsa environment. Guests should exhibit forgiveness and forbearance, and overlook faults. Even if they perceive an injustice, they should still remain patient and show tolerance. Show patience and restraint. Similarly, if volunteers feel they are being wronged by guests, they should also suppress their anger and maintain composure. ...

"Furthermore, one instruction given by the Holy Prophet (peace and blessings of Allah be upon him) to believers is to maintain ties even with those who serve them and to give to those who withhold. Do not refuse help to someone who did not assist you in your time of need out of revenge. The Holy Prophet (peace and blessings of Allah be upon him) instructed us to forgive even those who speak ill of you. [*Musnad Ahmad bin Hanbal*, vol. 5, p. 373, Hadith No. 15703, Alim-ul-Kutub, Beirut 1998]

"Here, there is no question of insult; it is a duty assigned to volunteers. If a volunteer makes a mistake, or something occurs during checking, or if there are delays or objections about a card, patience should be shown instead of causing unpleasantries. These teachings of the Holy Prophet (peace and blessings of Allah be upon him) guide us towards forbearance. If we develop forbearance, all unpleasantness and conflicts will end.

"Thus, I say to both guests and volunteers that it is their obligation to show forbearance and tolerance."

Establish the Practice of Saying "Salaam"

"Another important matter is that those who come here should also establish the practice of saying *salaam* [greetings of peace] to each other. Make maximum efforts in this regard. It is a blessed and pure prayer that has been taught to us. When the hosts and guests say *salaam* to each other, not only do they become free from every kind of fear and worry, but they also give each other a prayer that benefits both of them.

"Thus, in these days, give much emphasis to this pure and blessed prayer that Allah the Almighty has taught us, so that we may become those who spread peace, love, and affection everywhere, and this environment becomes an atmosphere of pure love and brotherhood, solely for the sake of Allah the Almighty. We should strive to purify ourselves from all kinds of selfish motives and try to bring about a revolution in our lives during these days. ...

"Another thing to remember in this regard is that the Holy Prophet (peace and blessings of Allah be upon him) said to convey salaam to others, and to establish the practice of conveying *salaam*, whether you know them or not. [*Sahih al-Bukhari*, Kitab al-iman, Hadith no. 28]

"Go to such lengths to establish this practice of conveying *salaam*, that whether you know them or not, you convey your *salaam*. When this practice is established, it will have a good effect on the hearts of the non-Ahmadi/non-Muslim guests, as well as the new Ahmadis, and they will benefit much more from this pure environment and appreciate the beautiful teachings of Islam. New converts will put this into practice and integrate more harmoniously into the system. Some complain that they are not integrated [into the system] in certain places.

Keep an Eye on Your Surroundings

"Regarding security, I say every year that the best security is to keep an eye on your surroundings and make sure everyone is vigilant to what is around them.

"This is the greatest security measure. If everyone does this, no opponent or enemy will get a chance to cause any harm. In the same way, if you see any unnecessary items or bags lying around, inform the administration, and if you notice anyone's suspicious behaviour, report it as well to the organizers. Nonetheless, pay special attention to security during these days, but our greatest weapon is the protection of Allah the Almighty, and we should strive in prayers and the remembrance of Allah to seek His protection. Pay special attention to this during these three days. May Allah the Almighty grant you the ability to act upon it and make this Jalsa blessed in every way for everyone."

[*Al Hakam*, August 23, 2024, pp. 15–16]

ANSWERS TO YOUR *Questions*

Introduction

During an official meeting held on December 7, 2024, our beloved Imam, Hazrat Khalifatul-Masih V (may Allah be his Helper), graciously instructed Respected Amir Sahib Ahmadiyya Muslim Jama'at Canada to organize question and answer sessions across various Jama'ats in the country. These sessions were to provide an opportunity to address a broad range of questions submitted by members of the Jama'at. In addition to Respected Amir Sahib, a panel of representatives was also to participate in responding to the questions. Huzoor-e-Anwar (may Allah be his Helper) gave detailed guidance on how to conduct these sessions. *Alhamdulillah!*

In accordance with this blessed instruction, two such sessions have already been held in Canada. One was organized under Toronto Imarat for the Scarborough South, Scarborough North, and Toronto East *halqas*. The other took place at Baitul Mahdi, for the Durham East, Durham West, and Markham Jama'ats. A variety of questions were asked by members during these sessions. However, due to time constraints, it was not possible to respond to all the questions during the program. Under the guidance of Respected Amir Sahib, it was therefore decided that responses to a selection of these questions would be published in the *Ahmadiyya Gazette Canada*.

Similarly, in accordance with the guidance of Hazrat Khalifatul-Masih V (may Allah be his Helper) a question and answer session was also held during Jalsa Salana Canada 2024. On that occasion as well, a significant number of questions were received, many of which could not be answered within the time allotted. At that time, it was promised that the remaining questions would be answered in the *Ahmadiyya Gazette Canada*.

Insha'Allah, beginning with this issue, readers will find selected questions and their answers in future editions of the *Ahmadiyya Gazette Canada*. We humbly request prayers that Allah the Almighty makes this series highly beneficial for all of us and a source of increased faith and knowledge. Ameen.

Sohail Mubarak Ahmad Sharma
Na'ib Amir, Ahmadiyya Muslim Jama'at Canada
& Incharge, Majalis-e-Sawal-o-Jawab, Canada

LETTERS TO HUZOOR-E-ANWAR (MAY ALLAH BE HIS HELPER)

Question: "With the increasing growth in Jama'at, *Alhamdulillah*, is it still valuable to write letters to Huzoor when they are likely to not be read and responded to by him personally?"

Answer

Yes, writing letters to Hazrat Khalifatul-Masih (may Allah be his Helper) is valuable even if one does not receive a personal response from him in the form of a letter.

The Holy Prophet (peace and blessings of Allah be upon him) advised:

تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ

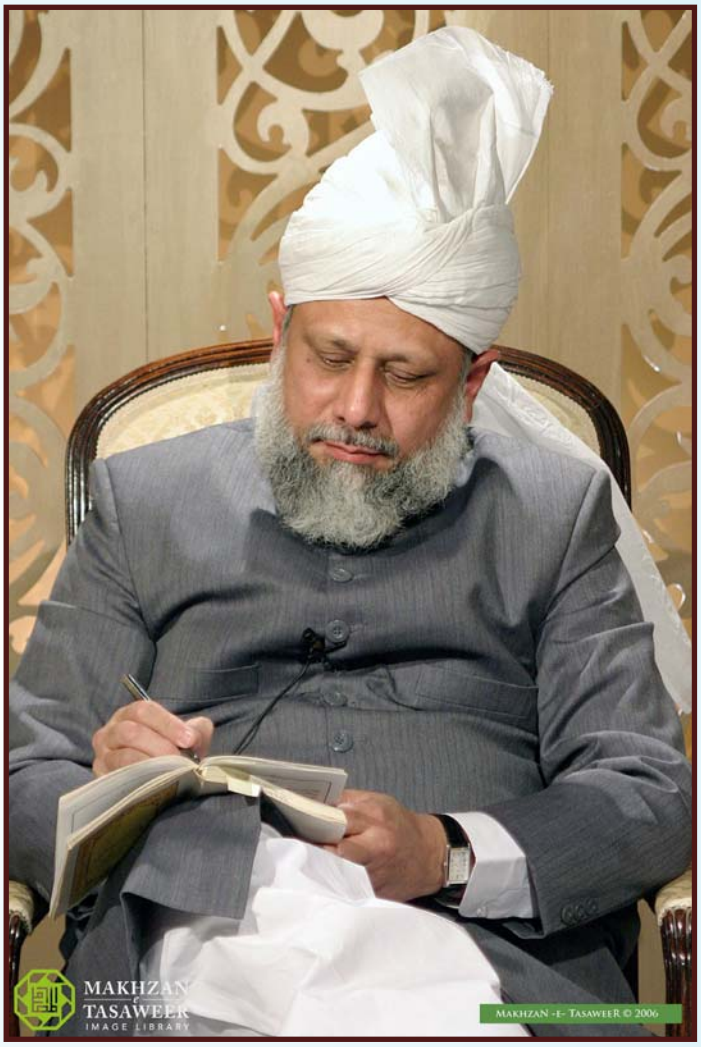
"Adhere to the Jama'at of the Muslims and their Imam."
[*Sahih al-Bukhari*, Hadith 3606]

To follow this instruction of the Holy Prophet (peace and blessings of Allah be upon him) and establish a connection with Hazrat Khalifatul-Masih (may Allah be his Helper), one should pray for him, listen to him and obey him, and write letters to him.

In response to an Ahmadi's question about how Huzoor-e-Anwar (may Allah be his Helper) manages thousands of letters daily, Hazrat Khalifatul-Masih V (may Allah be his Helper) answered:

> "What happens is that out of the thousands of letters received, some letters are presented as they are received, and some are summarized and that list is presented to me. I then go through them and also due to experience, I am able to go through a letter swiftly and understand the main context of what the person is saying. So Allah the Almighty helps me and, by the grace of Allah, this work gets done. The letters that are sent out with my signatures on a daily basis are approximately 300–400 and there are countless more letters received. Some [letters] are presented as summaries and some are presented as they are received." [*This Week With Huzoor*, April 23, 2021]

If one desires to have their letter presented to Huzoor-e-Anwar (may Allah be his Helper) as received, Huzoor (may Allah be his Helper) has instructed that their letter should be short (4–5 lines long), since longer letters are usually summarized by his office and then presented to him.



Sometimes, Huzoor-e-Anwar (may Allah be his Helper) recognizes people who write to him regularly and recalls the contents of their letters, even if they had never met him before.

Writing letters to Hazrat Khalifatul Masih (may Allah be his Helper) can be a meditative exercise and a safe avenue for one to express their feelings, request prayers, or ask intriguing questions.

Hazrat Khalifatul Masih V (may Allah be his Helper) answered a Khadim who asked how he feels when he receives letters, saying, "If I receive your letter once in a year, even

then I pray for you. I say, okay, Allah Ta'ala bless this person who has written me the letter. ... No matter whether you are writing once in a year or every month, I pray for everybody who writes to me." [*This Week with Huzoor*, March 18, 2022]

Though Hazrat Khalifatul-Masih (may Allah be his Helper) prays for every Ahmadi, those who write him letters can build a more personal connection with him, enabling him to better understand their problems and pray for specific matters which may concern them, whether it be an upcoming exam, an important work deadline, marital issues, spiritual matters, or anything else.

A Khadim from the USA asked Hazrat Khalifatul-Masih V (may Allah be his Helper), "How does beloved Huzoor choose which letters to reply personally and which ones get replied by the Private Secretary Sahib?" Hazrat Khalifatul-Masih V (may Allah be his Helper) answered:

> "There are some common letters of 'dua' and prayers. So normally, if there is not any special thing in it, then I ask Private Secretary to reply to those letters. If there is any letter in which a person needs some guidance or some special issue to be discussed or explained to him, then I reply myself. Otherwise, I cannot reply to all the letters which I receive almost 30,000–40,000 letters in a month. ... You see, some of the letters, I personally read the whole letter—four or five hundred letters daily. And quite a number of letters go to my office staff, and they make a summary of it. And if there is no special issue in it, then I ask the Private Secretary sahib to reply. If there is any special thing in it, then I reply myself. If there is any special guidance you need, then you say it is 'special,' 'urgent.' Then, I will reply." [*This Week with Huzoor*, April 18, 2025]

In short, the value of writing a letter to Hazrat Khalifatul-Masih (may Allah be his Helper) is not connected to receiving a letter in response directly from him. Rather, blessings lay in his prayers and guidance on difficult matters. May Allah enable all Ahmadis to adhere to the Imam of the age in word and spirit. Ameen!

ACCEPTANCE OF PRAYERS

Question: "When someone is faced with a major trial and begins praying to Allah with deep sincerity, they are often left wondering whether their prayer is being heard. Given that prayer requires patience, what are some gentle signs that may suggest it is being accepted?"

Answer:

Being tried with hardship is an inherent part of being human. It serves as a means to strengthen oneself physically, spiritually, and emotionally. This is clearly explained by Allah the Almighty in the Holy Qur'an, where He says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالثَّمَرٰتِ ؕ وَبَشِّرِ الصّٰبِرِيْنَ ۝

And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient. (2:156)

We are taught in the Holy Qur'an that the only way to overcome such hardships is through patience and prayer:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ۝

O ye who believe! seek help with patience and Prayer; surely, Allah is with the steadfast. (2:154)

Naturally, the question arises: How will I know that my prayers are being accepted? If I'm dealing with the stress of an exam or a life-changing decision, when will I know that my prayer has been heard?

When it comes to personal matters, the signs are often subtle but deeply impactful. One such sign is the comfort of the heart. If you find that the stress surrounding a matter is naturally easing, or that you feel at peace when making a decision or facing a challenge, it may be a sign that Allah has heard your prayer. The Holy Qur'an reminds us:

أَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ ﴿۲۹﴾

It is only in the remembrance of Allah that hearts find comfort. [13:29]

Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) also explains in the commentary of verse 187 of Surah al-Baqarah that sometimes prayers related to hardships are accepted in such a way that one's capacity to endure difficulties is increased—so much so that the burden no longer feels heavy.

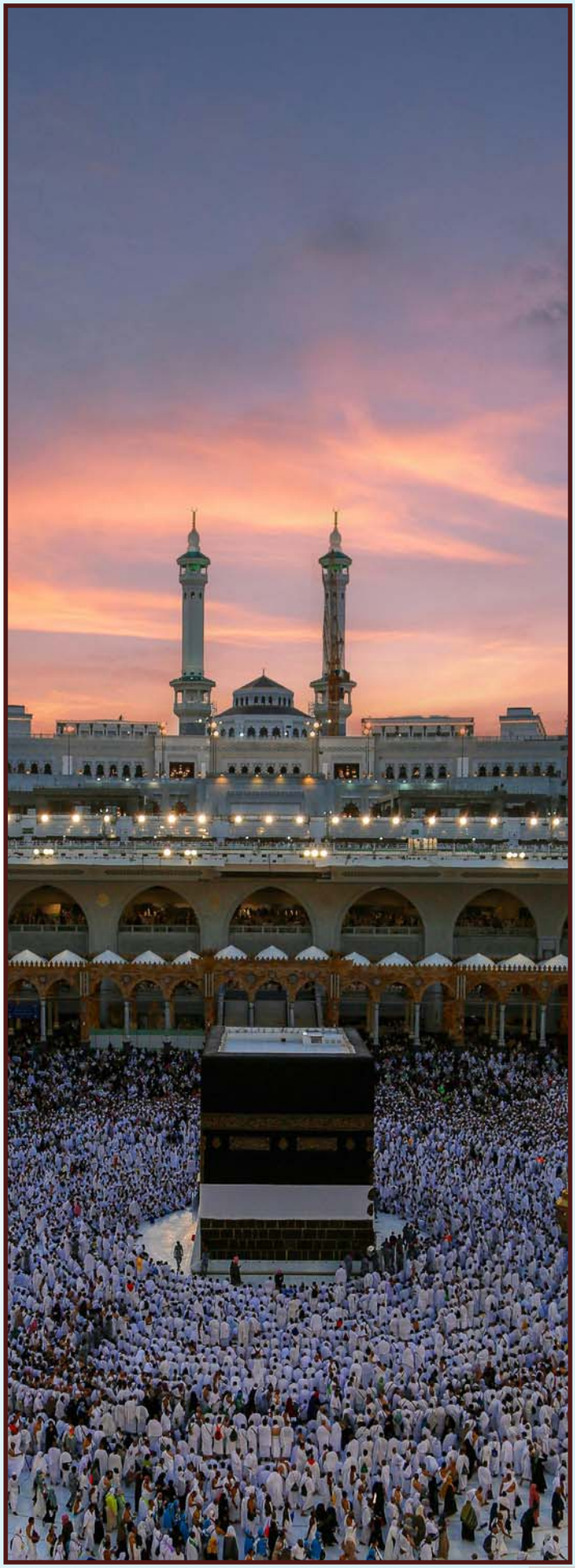
One should also remember that even if one does not observe these subtle signs, they should not become discouraged. When facing such a struggle, the Promised Messiah (peace be upon him) offers this advice:

> "At times when one's supplication does not find acceptance, a way to have the prayer accepted is to request a pious elder to make the supplication and then one should supplicate to God that He may accept the prayers of this elder. It has been observed many a time that the prayer is accepted in this way. Such an incident has sometimes occurred with me as well, and it can also be witnessed in previous saints." [*Malfuzat – English translation of Urdu volume 9*, p. 199, 2024 ed.]

In our time, there is no one more pious than the Khalifa of the time. Therefore, we should always request him for prayers and help him with our prayers.

We should also remember that sometimes, when a prayer isn't answered, it is because Allah—in His perfect knowledge—knows that what we are asking for is not good for us. We should always turn to Allah in our hour of need, because there is no friend like Him.

If you find your heart at ease, or that things begin to fall into place more smoothly, or that clarity comes more easily, these may all be subtle signs that your prayer has been accepted.



PEXELS

WHAT IS SHIRK?

Question: "Normally people do not understand what *shirk* is and the multiple forms of *shirk*. Please share examples of what unknown ways we can be involved in *shirk*."

Answer:

The term *shirk* refers to associating partners with God or creating co-equals with God. The most apparent form of *shirk* is idol worshipping, which was especially prevalent in Arabia during the time of the Holy Prophet (peace and blessings of Allah be upon him). People would prostrate to stone and clay statues, seek help from them, and praise them outwardly. This form of *shirk* is considered the gravest sin in Islam, and its punishment is clearly stated in the Holy Qur'an as follows:

إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ
وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰٓى إِثْمًا عَظِيْمًا ﴿٤٩﴾

Surely, Allah will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomever He pleases. And whoso associates partners with Allah has indeed devised a very great sin. [4:49]

Although this form of *shirk* is the most apparent, there are other hidden forms that still constitute a grave sin in Islam. Explaining this, the Promised Messiah (peace be upon him) states:

> "Covert *shirk* is when man venerates anything in the very same manner he venerates—or should venerate—Almighty Allah, or loves anything the way he loves Almighty Allah, or fears it or relies upon it." [*Malfuzat,* vol. 7, English ed. 2023, p. 483]

An example to illustrate this is lying, which is considered a form of shirk because one places more trust in the lie they have forged rather than trusting God, and therefore they give higher status to that lie than God. Another example which has become widespread in this day and age is the shirk of materialism. Many people have begun to worship money in the sense that they give precedence to it over the worship of God, and therefore they are attributing materialism to be higher than God.

This form of shirk is considered 'hidden' because it is not as explicit as worshipping idols, but because of this it is more dangerous because one could be committing shirk without fully realizing it. This is why it is important to always pray to God and seek His forgiveness.

IS MARRIAGE MANDATORY?

Question: "Is it permissible in Islam to not get married because you do not feel any physical or emotional need to be with another person and think you cannot fulfil their due rights?"

Answer:

Islam puts great emphasis on marriage. Marriage structures the basic unit of human society and lays the foundation of the family. Healthy families are required for the cohesive preservation of the human race. So Allah commands the believers to marry for its moral, spiritual, social, and psychological benefits. [*Pathway to Peace*, Chapter 3: The Islamic Marriage System]

Islam can be divided into two categories: (i) the rights due to God Almighty, and (ii) the rights due to fellow human beings. One of the most important ways to fulfill the rights of fellow human beings is getting married and producing children.

PEXELS

The Holy Qur'an refers to the role of spouses in life as a garment:

هُنَّ لِبَاسٌ لَّكُمْ وَ اَنْتُمْ لِبَاسٌ لَّهُنَّ

And they are your garments and you are their garments.
(2:188)

This verse beautifully highlights the protective, nurturing, and intimate nature of the marital bond. Just as a garment covers and protects, a spouse is meant to safeguard their partner's dignity and provide emotional, spiritual, and physical support.

Additionally, the Holy Prophet Muhammad (peace and blessings of Allah be upon him) emphasizes the importance of marriage in a famous Hadith:

> "Marriage is part of my sunnah, and whoever does not follow my sunnah has nothing to do with me. Get married, for I will boast of your great numbers before the nations. Whoever has the means, let him get married." [*Sunan Ibn Majah*, 1846]

Furthermore, the Holy Prophet (peace and blessings of Allah be upon him) also said:

"When a man marries, he has fulfilled half of the religion." [*Mishkat al-Masabih* 3096]

This Hadith illustrates the deep spiritual significance of marriage in Islam, highlighting that it is not just a social contract, but a vital step in fulfilling one's religious duties.

The importance of marriage is also reflected in the directive to produce children within the sanctity of marriage. Producing children outside of wedlock is forbidden in Islam, as the family unit formed through marriage is seen as essential for the preservation and growth of the Muslim ummah.

Hazrat Khalifatul-Masih V (may Allah be his Helper) was once asked about the necessity of marriage in Islam, particularly in cases where a person may not feel the emotional or physical need for marriage. In response, he said:

> "Marriage is one of Islam's fundamental commandments for Muslims.... Thus, if a good match becomes available and the individual is *kufw* [compatible] with you, then you should definitely get married." [Al Hakam, December 9, 2022]

Therefore, although marriage is not compulsory—unless you fear you may commit fornication, in which case marriage becomes compulsory—the Holy Qur'an speaks a lot about marriage indicating the importance of marriage, and to completely act on all of the commandments of the Qur'an, (as a good amount of commandments relate to marital issues,) you will need to get married and produce offspring.

GENDER ROLES

Question: "What responsibilities has Islam placed on men vs. women? Why do we see this not being followed by modern society where there's so many expectations for women to carry financial responsibilities and household responsibilities, thereby leading to men expecting more and more from women?"

Answer:

Islam upholds the principle that in order for a marriage to be successful, both the man and the woman must play a certain role in the overall sphere of family life. This standard is also observed in everyday life; for example, in order for a hospital to function everyone plays a designated role, whether it be a nurse or a surgeon etc.

When it comes to precisely what these roles are, the Holy Qur'an has shed light on the matter and guided us through this foundational principle:

اَلرِّجَالُ قَوَّامُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ؕ

Men are guardians over women because Allah has made some of them to excel others, and because they (men) spend their wealth. (4:35)

It is clear from this verse that the role of the man is to earn money and provide financially for the family. The verse continues on to state that the role of the woman is to cater to the upbringing of the children and the overall upkeeping of the home. When these two roles are brought together, the functionality of the family is proven to be successful.

It is often objected that Islam views the male as having a higher status than the female in the relationship. However, the Holy Prophet (peace and blessings of Allah be upon him) himself has emphasized the high status of women in the following words:

اَلْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ

"Paradise lies under the feet of the mothers." (Sunan Nasai)

In order to really grasp the reality of the matter, one must understand the difference between equality and equity. Yes, men are not equal to women because men are ultimately the head of the household, and women primarily raise the children. If this was not the case, all disagreements and discussions between the husband and the wife would be left in the air, and confusion would arise in regards to how to deal with certain situations. However, equity is ensured because these designated roles bring out the best of the husband and the wife according to their corresponding natures, while ensuring fairness by providing rights to both parties.

PEXELS

Hazrat Khalifatul-Masih V (may Allah be his Helper) has also promoted the rights of women on numerous occasions. In an address in Germany in 2012, Huzoor (may Allah be his Helper) stated:

> "Islam has given women dignity and honour; I give one or two examples. Islam gave a woman the right to divorce her husband due to wrong behaviour, at a time when women were considered merely a possession or chattel. ... Furthermore, Islam gave women the right to inherit at a time when women were deemed to have no status or worth." [*Can Muslims Integrate into Western Societies?* Keynote Address at the Bait-ur-Rasheed Mosque in Hamburg, Germany, 2012]

In today's modern society, the traditional roles of men and women have changed, and we have drifted away from the teachings that our Creator revealed according to our natural disposition. In light of these teachings, some responsibilities are assigned to men and others to women.

It is a consequence of going against the natural laws set by Allah Almighty that we generally observe increasing restlessness in society.

On the other hand, in the name of women's rights and equality, women have been given economic responsibilities within the household. However, at the same time, it is also expected of them to fulfill their traditional and natural duties, such as raising children. This has disrupted the balance within the entire society.

If we desire peace in our homes, we must assign responsibilities to men and women in accordance with the teachings of the Holy Qur'an, as these are also aligned with our natural requirements. However, there are exceptions in certain circumstances, where a woman may have to take on economic responsibilities out of necessity—such as being a single mother or if her husband is ill.

TRUTH OF AHMADIYYAT

Question: "How can we validate the claims of the Promised Messiah (peace be upon him) when nearly all mainstream Muslim communities consider his prophecies as unfulfilled? And how can we prove the truthfulness of Ahmadiyyat when its theology is rejected by multiple religious perspectives?"

Answer:

The fact that mainstream Muslims reject the prophecies of the Promised Messiah (peace be upon him) does not invalidate them as unfulfilled. Whenever God sends a prophet to mankind it is a common practice for their people to reject them no matter what signs they show. The Holy Qur'an mentions this fact as "And there comes not to them any Sign of the Signs of their Lord, but they turn away from it" (6:5). Despite the Holy Prophet Muhammad (peace and blessings of Allah be upon him) being given an abundance of signs in support of his claim, the disbelievers repeatedly said that he has not brought us any sign, as the Qur'an records:

وَقَالُوْا لَوْلَا يَاْتِيْنَا بِاٰيَةٍ مِّنْ رَّبِّهٖ ؕ اَوَ لَمْ تَاْتِهِمْ بَيِّنَةُ مَا فِي الصُّحُفِ الْاُوْلٰى ﴿۱۳۴﴾

And they say, 'Why does he not bring us a Sign from his Lord?' Has there not come to them the clear evidence in what is contained in the former Books? (20:134)

As such, the Holy Prophet Muhammad's[sa] claim is not invalidated simply because his people rejected him.

Therefore, one must look at the signs and prophecies of the Promised Messiah (peace be upon him) with a clear and open mind, free from prejudice and preconceived notions. Throughout his writings, the Promised Messiah (peace be upon him) has eluded to numerous prophecies and has explained some in detail to address those who doubt. Among these are the many prophecies in *Barahin-e-Ahmadiyya Parts I-IV*, which were published in 1880–1884 prior to his claims of being Messiah and Mahdi. This book, which contained many prophecies in the form of revelations from God, was praised by many Muslim scholars including Maulawi Muhammad Hussain Batalwi, who later became one of the Promised Messiah's[as] staunchest opponents. The Promised Messiah (peace be upon him) has explained the fulfillment of the prophecies mentioned in *Barahin-e-Ahmadiyya* in many instances, especially in *Barahin-e-Ahmadiyya Part V* which was published in 1908.

His prophecies include the prophecy regarding the Musleh-e-Mau'ud (Promised Reformer), the plague, earthquakes, his numerous *mubahilas* (prayer duels) with many Muslim scholars, and the prophesized deaths of Pundit Lekhram, Abdullah Atham, and Ahmad Baig of Hoshiarpur.

In some books of the Promised Messiah (peace be upon him), such as *Siraj-e-Munir*, *Barahin-e-Ahmadiyya Part V*, and *Haqiqatul-Wahi*, he provides a list of signs which were fulfilled. For example, in *Haqiqatul-Wahi* he lists 208 signs which prove his truthfulness. If one looks at these signs with an open mind, without prejudice, they

will be able to see their clear fulfillment.

Remember that just because a certain perspective or belief is rejected by the majority does not make it false or wrong. Regarding following the majority, the Holy Qur'an clearly states:

وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنْ يَتَّبِعُونَ
إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٧﴾

And if thou obey the majority of those on earth, they will lead thee astray from Allah's way. They follow nothing but mere conjecture, and they do nothing but lie. (6:117)

For example, as of now, the majority of the world rejects the Holy Prophet Muhammad (peace and blessings of Allah be upon him) but that does not invalidate Islam or the Holy Qur'an.

Whenever God sends a prophet to mankind, the people of his time reject his beliefs and only those who are granted divine understanding accept him. For this reason, the Holy Qur'an repeatedly emphasizes knowledge, understanding and reasoning which mankind should adopt in their pursuit of the truth. One should apply this same principle when examining Ahmadiyya viewpoints. Such a seeker after truth will find that Ahmadiyya beliefs are in accordance with the Qur'an and Sunnah whereas the opposing viewpoints have no basis in Islam.

WHAT IS DAJJAL?

Question: "What is Dajjal? People say he will come during the end-times when the Imam Mahdi comes. The Imam Mahdi was the Promised Messiah, so does this mean Dajjal has already gone?"

Answer:

Dajjal is an Arabic term which literally means "the great deceiver." The Dajjal is not literally a one-eyed man who rides a donkey and has the Arabic work "kafir" (disbeliever) written on his forehead, as many Muslims believe due to their literal interpretation of Ahadith. The Promised Messiah (peace be upon him) explained the connotations of Dajjal, saying:

> "The word Dajjal has two connotations: First, it signifies a group which supports falsehood and works with cunning and deceit. Secondly, it is the name of the Satan who is the father of all falsehood and corruption." [*The Essence of Islam*, vol. 3, p. 279]

At another place, he further explained which group has been termed as Dajjal:

> "Dajjal is not the name of one man. According to the Arabic lexicon, Dajjal signifies a group of people who present themselves as trustworthy and pious, but are neither trustworthy nor pious. Rather, everything they say is full of dishonesty and deceit. This characteristic is to be found in the class of Christians known as the clergy. Another group is that of the philosophers and thinkers who are busy trying to assume control of machines, industries and the Divine scheme of things.
>
> "They are the Dajjal because they deceive God's creatures by their actions and tall claims as if they are partners in God's dominion. The clergy are arrogating to themselves the status of Prophethood because they ignore the true heavenly Gospel and spread a perverted and corrupted version as the supposed translation of the Gospel." [*The Essence of Islam*, vol. 3, p. 280]

It is important to note that there are many Dajjals, as there are many groups of people who used deceit since the time of the Holy Prophet (peace and blessings of Allah be upon him), and there may be more to come. However, the greatest Dajjal is the one the Promised Messiah (peace be upon him) was to slay, according to the Ahadith. This signifies that the Promised Messiah (peace be upon him) would completely destroy the false doctrines being spread

by Christian clergy, using logical arguments which strike like a sharp sword. In his various writings, the Promised Messiah (peace be upon him) provided such logical and enlightening arguments which completely dismantled the lies and deceit of the clergy. Refer to *The Essence of Islam*, volume 3, for selected passages from the writings of the Promised Messiah (peace be upon him) on the Dajjal.

To answer the question whether the "Dajjal has already gone," it should be kept in mind that the Dajjal would be defeated through powerful arguments, not by force. The Promised Messiah (peace be upon him) said:

> "Remember, it is also written about the Messiah—the bearer of spiritual blessings, whose advent in the latter days has been promised to the Muslims—that he would slay the Promised Dajjal. But it does not mean he will actually kill him with a gun or a sword. What it means is that he will do away with all deceitful innovations in religion." [*The Essence of Islam*, vol. 3, p. 285]

Hence, by exposing and doing away with false, deceitful innovations in religion, the Promised Messiah (peace be upon him) has already defeated the Dajjal. Furthermore, since the advent of the Promised Messiah (peace be upon him), through the powerful arguments he presented against the doctrines of Christianity, the might and power of the Christian faith continues to diminish throughout the world.

This is similar to how the Holy Prophet (peace and blessings of Allah be upon him) established the unity of God Almighty on earth and destroyed the concepts of polytheism. The Holy Qur'an described it in the verse:

وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ؕ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ﴿۸۲﴾

> *And say, 'Truth has come and falsehood has vanished away. Falsehood does indeed vanish away fast.'* (17:82)

Although the Holy Qur'an declares that falsehood had "vanished away," apparently, many forms of falsehood, including idolatry, continued to exist after the revelation of this verse. Does the existence of falsehood in the world falsify the verse? No, rather the verse means that for falsehood to vanish, truth needs to arrive. Wherever the true message of Islam arrives and permeates into the hearts, falsehood quickly vanishes. Yet, because many parts of the world still have not heard or understood the true message of Islam, they are still entrenched in falsehood.

In the same way, the Promised Messiah (peace be upon him) wrote out the arguments which effectively destroy the Dajjal, but those arguments have yet to reach many hearts in the world. Hence, the jihad of slaying the Dajjal is ongoing. Now, this spiritual battle wages on, under the blessed command of Khilafat-e-Ahmadiyya.

MY FATHER
Muhammad Iqbal Sahib

Farhan Iqbal
Missionary, Ahmadiyya Muslim Jama'at
Canada

It was in the early morning of January 18, 2025, when I started receiving anxious phone calls from family in Makkah to inform me that my father is not waking up from his nap after performing his Umrah just a few hours earlier. At first, I assumed the phone calls to be my alarm going off but later the repeated calls became a cause of concern. When I eventually answered the call, I was told that my father had been taken to the hospital and that I should pray for him. I immediately got up, performed ablution, and started offering *tahajjud* prayer and prayed for my father. However, when in *sajdah*, I felt that my father has passed on, and so in the *sajdah* of the second *rak'ah* I prayed to God saying that if it is His will to take my father that He may grant us patience and the ability to remain content with His will.

A few minutes later, I received another phone call confirming that the hospital had officially declared my father's passing (*Inna lillahi wa inna ilaihi raaji'oon*). Since his passing, I have had many conversations with people who spoke highly of my father. One thing that stood out is the fact that he was extremely humble and was always smiling. It is narrated by Ibn Jaz (may Allah be pleased with him): "I have not seen anyone who smiled more than the Holy Prophet (peace and blessings of Allah be upon him)." This is a beautiful narration about the Holy Prophet (peace and blessings of Allah be upon him) and I can attest that my father was also one who would always be smiling. He would also speak very little and he rarely ever mentioned anything negative about anyone. His friends and acquaintances attest to the fact that he had a disarming personality. No one ever felt threatened by him in any way.

Early Life

My father was born on February 5, 1953, in Rabwah, Pakistan. He was the maternal grandson of Hazrat Bhai Abdur Rahim Sahib Qadiani (may Allah be pleased with him), who had the honour of being named among the 313 companions of the Promised Messiah (peace be upon him) as well as being among the 313 Dervishaan-e-Qadian. Moreover, my father's paternal grandfather was Hazrat Babu Fakhruddin Sahib (may Allah be pleased with him) and his paternal great grandfather was Hazrat Maulvi Qutbuddin Sahib (may Allah be pleased with him), both of whom were companions of the Promised Messiah (peace be upon him). He had eight brothers and three sisters and was the youngest among them. He spent his childhood

in Rabwah, completing grades 1 to 5 in Taleemul Islam Primary School Rabwah, and grades 6 to 10 in Taleemul Islam High School Rabwah.

As a child, my father was fond of playing cricket and was a great batsman. He also had a keen interest in debating. Near the end of his life, he took up pickleball and used to spend several hours every week playing pickleball with friends at the local community center. He was an active tifl in Majlis Atfaul Ahmadiyya and joined Nizam-e-Wasiyyat at a very young age. His mother would give him 2 *annas* (1 *anna* is 1/16th of a Rupee, or 6 paisas, or to think in current Canadian currency, 6 cents) to pay the *tanga* [horse drawn carriage] to travel to and from school. The journey would cost 1 *anna* for one way. Hence, my father would choose to walk to school in the morning and save 1 *anna* out of the 2 *annas* from his daily allowance so that he could donate it for his Wasiyyat chanda. Moreover, many have attested that he was punctual in his prayers from a very young age. He also performed duties for Majlis Atfalul Ahmadiyya and Majlis Khuddamul Ahmadiyya with care and diligence.

As my father completed grade 10, his family decided to move to Lahore so that his elder brothers could pursue higher education. Hence, my father completed grades 11 and 12 at Government College University Lahore in 1971. Next year, in 1972, he took admission in UET Lahore in order to pursue a bachelor's in Civil Engineering, which he completed in 1977. He was working at the Water and Power Development Authority (WAPDA) as a civil engineer when he received a scholarship from the University of Bangkok for MSc degree. It was in the midst of this degree that he came to Pakistan to get married in 1983, and then both my parents went to Bangkok while my father completed his studies there. When they returned, he was offered a job as a senior engineer in Association of Consulting Engineers Pakistan. He worked there for more than 10 years, during which time he was blessed with three boys (myself, Zeeshan Iqbal Sahib and Rehan Iqbal Sahib) and he built up his livelihood, eventually buying a house in Eden Cottages, Lahore. Moreover, during this time, my grandparents, Muhammad Ishaq Sahib and Amna Begum Sahiba both resided with us. Despite an invitation from my father's brothers, my grandparents chose to spend their old age with my father.

Respected Muhammad Iqbal Sahib (right) and the author (left) in the blessed company of Hazrat Khalifatul-Masih V (may Allah be his Helper)

A Story of Migrations

Rabwah, Lahore, Hyderabad, Islamabad, Thailand, Indonesia, Malaysia, Toronto, Vaughan, Bradford. My father's life represented constant struggle for improvement and betterment. Progress was what drove him. Never did he allow any difficulties to deter him or lose hope. He never despaired despite the direst of circumstances. His life was not one of ease, but he found a way to make it one of ease, through the blessings of Allah. As I look back at his life, I believe that he had the ever-glowing passion and desire to work upwards and build a better life for his family. He did not want his family to face the same challenges with poverty that he grew up in. One of his core desires was to ensure that his children can live a life free from religious persecution that they would have faced if they had stayed in Pakistan. He never spared a moment in his life to improve his livelihood and to ensure that his family has a stable footing.

To this end, it was in 1995 when he moved out of Pakistan and pursued a job in Bangkok and then in Indonesia. Soon afterwards, in 1996, he landed a job in Malaysia and moved us all to Malaysia. Four years later, in 2000, we all migrated to Canada. The migrations were all difficult but my father showed resilience and steadfastness throughout. Nothing deterred him or put him in despair. By this time, I had become an adult and I can remember seeing him as

if he was a wall of strength and determination. When he found it difficult to land a job within his field, he was ready to engage with all kinds of alternatives. He felt no shame in working as a night-time security guard for an apartment building, or at a factory with 12-hour shifts. He was able to find a job in the engineering field eventually but even when he was laid off from that job, he took it as a challenge and obtained a trucking license in case he is unable to find another job in his field. He never had to use that license as he was able to find a job in his field soon afterwards, but this demonstrates his toughness and pliability in the face of challenges.

The Known and Unknown Services

As the years passed in Canada, our family found stability and a comfortable life in this beautiful homeland. It also gave an opportunity to my father to serve the Jama'at in numerous ways. For more than 15 years, he served as the Secretary Mal in whichever Jama'at he was a part of. Some Secretaries Mal feel that they need to forcefully remind people to pay their dues when they are behind. This was not the case for my father. He would always remind members who were behind on their payments in a low, polite voice and those members of the Jama'at who received such reminders from him always appreciated his kind, humble demeanor. One Khadim even told us that it is because of this demeanor that he was saved, as he was becoming distant from the Jama'at when he received one such reminder from my father and it completely changed his life and he became attached to the Jama'at. He says that this was simply because of the humility and kindness with which my father spoke to him.

When my father was Sadr Jama'at Vaughan East, he had the same demeanor while leading the Jama'at through its various projects and objectives. When he came to Hadiqa Ahmad Jama'at (Bradford), he had the same conduct as Na'ib Sadr Jama'at and Secretary Mal. Because of this, he was greatly loved by all members of the Jama'at, young and old. What is more is that his services were truly selfless. In the last two years of his life, he was semi-retired and had time on his hands. He filled this time with various services to Jama'at. He offered prayers at the mosque very regularly. In fact, he became so regular that he would often be asked to lead the prayers and present dars. He had *duroos* notes printed and up to date in order to make sure that a *dars* is not missed at the Namaz center. The due diligence with which he did all this was truly remarkable. No one had asked him to take care of any of these matters. He took the initiative whenever he felt there was a need to make an

improvement. Every Friday, he would take up the responsibility to ask people to move forward so that more people could fit in the small space. He would also arrange chairs if they were in disarray. When people came in and left their shoes on the mat, he would pick them up and place them on the shoe rack so that the entrance to the center does not get cluttered with shoes. On occasion, he would find the supplies in the washroom diminishing, purchase what was necessary and replenish them all on his own. He would sometimes go and vacuum the center. He would do all this quietly and never even mention it to anybody.

There are many who serve the Jama'at in remarkable and very public ways. There are those whose works are known to a large number of people. But there is a much larger group of people in our Jama'at whose services and sacrifices are not at all known to others. My father's services are of the second type—mostly unknown to the general membership of the Jama'at. He was very quiet and personal about such things, doing small acts of goodness here and there without feeling the need for anyone to know about them.

Helping Family

The same spirit of sacrifice and goodness extended to his wife, children and parents. As mentioned earlier, my

> “One thing that stood out is the fact that he was extremely humble and was always smiling.”

grandparents chose to spend their old age at our house and were very fond of my father. Whether in Pakistan or Canada, our house was the preferred place to stay for our extended family when they were visiting. Here in Canada, I can hardly remember a time when our house did not have a family member or members residing with us. Over the years, many of our family members in Pakistan approached my father for advice regarding immigration to Canada. My father would guide them through all the processes. In many cases, he himself opted to become the sponsor of the family so that they could get the visa. He would offer our home for them to stay in when they arrive in Canada. In this way, my father helped two of his brothers, his brother-in-law and his family, and two of his nephews and their families to migrate to Canada. They all stayed with us at various points in time and my father helped them to comfortably transition to life in Canada. He would help them absorb the shock of moving and adapting to a new country. In some cases, they would stay for extended periods of time, months or even years as they transitioned into their adopted home. My father would be extremely patient, kind and helpful in helping them stand on their own two feet in their new, adopted country.

His life was impressive. His struggles and striving to do better taught us resilience and determination. His optimism in the face of great challenges is a lesson for all. His quiet services to the Jama’at are a model for us to follow. It is hard to do justice to his legacy. We pray that Allah accepts the final Umrah of his life and grants him an elevated station in Paradise. Ameen!

Special Appeal for Prayers

In his Friday Sermon of August 23, 2024, Hazrat Khalifatul-Masih V (may Allah be his Helper!) instructed us to recite the following prayers to remain within the fortress of Divine protection, safe from Satanic onslaughts:

PRAYER 1

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِ مُحَمَّدٍ

TRANSLATION: Holy is Allah with His praise, Holy is Allah the Great; O Allah, bless Muhammad[sa] and the people of Muhammad[sa].

200 TIMES DAILY (age 25+)

100 TIMES DAILY (ages 15–25)

33 TIMES DAILY (children)

3 – 4 TIMES DAILY (small children)

PRAYER 2

اَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّاَتُوْبُ اِلَيْهِ

TRANSLATION: I seek forgiveness from Allah, my Lord, for all my sins, and turn to Him.

100 TIMES DAILY

PRAYER 3

رَبِّ كُلُّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِيْ وَانْصُرْنِيْ وَارْحَمْنِيْ

TRANSLATION: O my Lord, everything is Your servant. O my Lord, so protect me, help me and have mercy upon me!

100 TIMES DAILY

PROPHET ABRAHAM
The Father of Nations
عَلَيْهِ ٱلسَّلَامُ

Ansar Raza, Life Devotee, Ahmadiyya Muslim Jama'at Canada

Some research studies regarding the name of Prophet Abraham (Ibrahim), peace be upon him, have revealed the following insights.

The first two letters of Prophet Abraham's name are "Ab." In both Arabic and Hebrew, "Ab" means father.

In the Book of Genesis (17:5), Allah the Almighty changed Prophet Abraham's[as] name from "Abram" to "Abraham" and explained its meaning as: *Ab Hamon Goyim*, meaning "the father of many nations."

The next four letters of Prophet Abraham's[as] Hebrew name are "raham," and the last four letters of his Arabic name are "rahim."

Despite detailed research, no words based on the root רָהָם (r-h-m) are found in Hebrew dictionaries. However, some Jewish and Christian scholars believe that "ham" is derived from the word "hamon" mentioned above and is a shortened form of it. They argue that the Hebrew word "ham" (הָם) comes from "hamon" (הֲמוֹן) in the aforementioned verse from Genesis, which means "many." Therefore, in this verse, Abraham is translated as "the father of many nations."

Arabic dictionaries such as *Taj al-Arus*, *Lisan al-Arab*, and *Lane's Lexicon* state that the root "r-h-m," from which "rahim" seems to be derived, refers to light but continuous rain. In one instance, it also signifies the best aspect of something.

For example, the phrase نَزَلْنَا بِفُلَانٍ فَكُنَّا فِي أَرْهَمِ جَانِبَيْهِ means, "We stayed with so-and-so, and we were in the best part of his place," indicating that he hosted us in the most comfortable manner. It is also noted that the word "marham" (ointment) comes from the same root and refers to something applied to wounds for healing.

The Holy Qur'an, in the last verse of Surah Al-Hajj, instructs Muslims to follow the way of their father, Prophet Abraham (peace be upon him):

مِلَّةَ اَبِيْكُمْ اِبْرٰهِيْمَ ؕ

The faith of your father Abraham. (22:79)

Surah Ibrahim records the following statement of

Prophet Abraham (peace be upon him):

فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ

So whoever follows me, he is certainly of me. (14:37)

In her 2021 book *Jews and Their Roman Rivals: Pagan Rome's Challenge to Israel*, French historian of religions, Katell Berthelot discusses the status of converts to Judaism. She highlights a discussion among Rabbis on this topic:

> "In the section of the Jerusalem Talmud that discusses m. Bikkurim 1:4, we encounter a revolutionary approach to this issue: 'It was taught [on tannaitic authority] in the name of R. Yehudah: [The] convert himself brings [the firstfruits] and recites [the declaration prescribed in Deut 26:3]. What is the reason [i.e., the scriptural basis for this ruling]? [*No longer shall your name be Abram, but your name shall be Abraham,*] *for I have made you the father of a multitude of nations* (Gen 17:5). In the past you were a father to Aram, but from now on you are a father to all the nations (*goyim*).'" [*Jews and Their Roman Rivals* (2021), pp. 402–403]

From the above points, it is evident that Prophet Abraham (peace be upon him) is indeed the father of many nations. Like light but continuous rain, his prophetic blessings continue to descend — steady, life-giving, and healing. They represent the best and most enduring qualities, especially among the Semitic faiths.

His teachings are like a healing balm, soothing spiritual wounds, just as gentle rain nourishes and revives the earth.

And Allah knows best!

Correction

In the February 2025 issue of the Gazette's English section, the picture on page 5 was not given the proper caption. We are grateful to Nasir Ahmad Vaince Sahib of Toronto Jama'at for pointing this out and providing the accurate description of the historical photograph. The caption should read, "Hazrat Musleh-e-Mau'ud[ra] conversing with journalists."

PHOTO BY IZUDDIN HELMI ADNAN ON UNSPLASH

Basic Information for
Internationally Trained Medical Graduates
Arriving in Canada

Dr. Sara Ahmed Malik

Note: This document is prepared by the Internationally Trained Medical Graduates (IMG) Office of AMMAC (Ahmadiyya Muslim Medical Association of Canada). It provides preliminary information derived from the current websites designated for IMGs wishing to practice in Canada. The content is based on input from highly experienced IMGs, both successful and unsuccessful, to help new IMGs make informed decisions about the routes they can take. Every IMG is advised to carefully review the official website of the province that best suits their needs and fulfill the application eligibility requirements as early as possible. If the eligibility requirements are not met within a specified period, the chances of entering practice are significantly reduced.

To work as a physician in Canada, you must primarily pass the professional exams and have recognized residency training in your specialty. Securing residency in Canada is highly competitive. Canada also recognizes residency training from the UK, Australia, New Zealand, South Africa, and the USA. If you have completed residency in one of these countries, contact the AMMAC Office for further guidance.

Broadly speaking, an IMG may enter medical practice through one of the following routes:

1. **CARMS (Canadian Resident Matching Service)**:

This route is most suitable for recent graduates or those who have completed all the eligibility requirements within the past 1-2 years and have little or no experience in independent practice. Some essential eligibility requirements include passing the Professional Exams (QE1 and NAC OSCE), as well as recent English Proficiency Exams (IELTS or CELPIP) taken within the last two years, and obtaining a Certificate of Professional Conduct (COP). If you are in Canada, it is advisable to gain volunteer experience in a medical setting. There is a fixed number of seats available across Canada, and fresh graduates have the best chance of being matched. A snapshot of CARMS and IMGs can be found here: https://www.carms.ca/pdfs/carms-forum-2024.pdf
You will need to apply to the provinces and specialties of your choice. The more provinces and disciplines you select, the better your chances. Each choice incurs a fee, which can be significant for most new IMGs. For detailed information, visit: CARMS Website, https://www.carms.ca/. You may encounter unfamiliar terminology and official links, so it is recommended to make a list of questions while navigating the site. AMMAC can assign a physician to assist you with any clarifications.

2. **Provincial Routes of Practice Ready Assessment (PRP)**:

Canada has 10 provinces and 3 territories, and several provinces offer Provincial IMG Programs. Below are the links to detailed information for each province:

- *Alberta*: AIMG https://www.aimg.ca/
- *British Columbia*: BC IMG Program https://www2.gov.bc.ca/gov/content/health/practitioner-professional-resources/physician-compensation/return-service-programs/pgme-img-program
- *Manitoba*: University of Manitoba IMG Program https://umanitoba.ca/explore/programs-of-study/international-medical-graduate-img-programs
- *Newfoundland & Labrador (NFL)*: NFL Licensure Pathways https://workinhealthnl.ca/licensure-pathways-for-physicians/

PEXELS

- *New Brunswick*: NB PRA https://cpsnb.org/en/practice-ready-assessment-nb
- *Nova Scotia*: Nova Scotia IMG Program https://www.img-nova-scotia.ca/
- *Ontario*: CPSO IMG Registration https://www.cpso.on.ca/Physicians/Registration/International-Medical-Graduates
- *Saskatchewan*: University of Saskatchewan IMG Program https://cmelearning.usask.ca/specialized-programs/img/what-is-img.php

Each provincial program has variable eligibility requirements, which generally include passing professional medical exams and recent experience as an independent physician in the specialty you are applying for. Most programs require you to be a current resident of the province in which you are applying. It is essential to review the website of the province you are interested in to understand the detailed eligibility criteria and prepare a list of questions to ask an Ahmadi physician at AMMAC.

Some Helpful Points:

- If your visit to Canada is planned, try to pass the prerequisite professional medical exams before arriving.
- Review your clinical rotations from undergraduate studies in various disciplines to ensure they match the eligibility requirements. If necessary, update them before arriving.
- Ensure that your English proficiency exams are recent; aim to complete them close to the date of your application.
- This document provides only a broad introduction to the process, which can be long, tedious, frustrating, financially stressful, and disappointing. However, it is a transformative path in terms of both service to humanity and financial outcomes. Prayers, patience, perseverance, and persistence will reward the hard work and financial burden, Insha'Allah!
- Avoid seeking advice from those outside the medical field. Create a support group with others in the same situation. Surround yourself with people who can help bring out the best in you. Be part of AMMAC for additional support.

For further information, contact us:

- Website: AMMAC https://ammac.org
- Email: ammac@ahmadiyya.ca / ammaccanada@gmail.com
- Phone: +1-905-832-2889 EXT. 2662 (leave a message)

Introduction to the Canadian Dental Care Plan

Dr. Omer Malhi

The Canadian Dental Care Plan (CDCP) is a new program by the Government of Canada designed to make dental care more accessible and affordable for Canadians. This plan is especially important for families and individuals who may struggle with the high costs of dental services.

What is the Canadian Dental Care Plan?

The CDCP is a federal program that provides financial assistance to eligible Canadians to help cover the cost of essential dental care services. This includes necessary treatments, including but not limited to:

- Check-ups
- Cleanings
- Fillings
- X-rays
- Extractions

Who is Eligible?

The plan is primarily aimed at:

1. Low- and middle-income families who do not have access to private dental insurance.
2. Children under 12 years old (as part of the initial phase).
3. Seniors, persons with disabilities, and other vulnerable groups (as the program expands).

Eligibility is based on your family's net income. For example, families with a net income of less than $90,000 per year may qualify for full or partial coverage.

How Does It Work?

1. *Application Process*: Eligible individuals can apply online or through designated service centers. You will need to provide proof of income and other required documents.
2. *Coverage*: Once approved, you will receive a benefits card or number to use at participating dental clinics.
3. *Services Covered*: The plan covers a wide range of dental services, but the exact coverage depends on your income level and the specific treatment needed.

Why Is This Important?

Good oral health is essential for overall well-being. Unfortunately, many Canadians avoid visiting the dentist due to high costs, which can lead to serious health issues. The CDCP aims to remove this barrier and ensure that everyone, regardless of income, can access the dental care they need.

How to Learn More

Visit the official Government of Canada website for detailed information: canada.ca/dental

You may also contact Service Canada at 1-800-O-Canada (1-800-622-6232) for assistance or speak to your local dentist for guidance on applying.

Conclusion

The Canadian Dental Care Plan is a significant step toward improving the health and well-being of Canadians. I encourage all eligible members of our community to take advantage of this program and ensure that your family's dental health is taken care of.

The Promised Messiah (peace be upon him) said:

"One who follows a religion as pure as Islam is very fortunate. However, there is no benefit in mere verbal confession of Islam until one acts upon it with a sincere heart."

[*Malfuzat - English translation of Urdu volume 10*, p. 40, 2022 ed.]

THE HOLY LIGHT OF THE QUR'AN

Persian couplets of the Promised Messiah (peace be upon him) in praise of the Holy Qur'an

از نورِ پاکِ قرآن صبحِ صفا دَمیده
بر غُنچہ ہائے دِلہا بادِ صبا وَزیده

The holy light of the Qur'an has ushered in the dawn of a bright morning,
The fresh morning breeze is blowing over the blossoms of the heart.

ایں روشنی و لَمعاں شمسُ الضحیٰ ندارد
و ایں دلبری و خوبی کس در قمر ندیده

No one has witnessed such light, such brilliance, even in the midday sun,
Nor has anybody beheld such charm and beauty in any moonlit night.

از مشرقِ معانی صدہا دقائق آوُرد
قدِّ ہلالِ نازُک زاں نازُکی خمیده

The Qur'an has brought with it hundreds of verities from the Source of Truth,
The fragile new moon is bowed down to show its respect.

کیفیتِ عُلُومش دانی چہ شان دارَد
شہدیست آسمانی از وحیَ حق چکیده

How would you know the true grandeur of the Quran's teachings,
It is the heavenly honey that drips down from Divine Revelation.

آں نیّرِ صداقت چُوں رُو بِعالَم آوُرد
ہر بُومِ شب پرستی در کُنج خُود خزیده

Ever since this sun of truth rose in the world,
The owls who worship darkness hid away in their holes.

[*Barahin-e-Ahmadiyya – Part Three,* English trans., p. 244–245, 2018 ed.]

FROM COAST TO COAST

Reports from Jama'ats Across Canada

Police Officers Visit Baitul Islam Mosque

Luqman Ahmad Sadiq, Muntazim Isha'at Peace Village Centre West

With the grace of Allah, Majlis Ansarullah Peace Village (Center West) successfully hosted a mosque tour for 40 members of the York Region Police on April 30, 2025. The event took place at Baitul Islam Mosque and was a great opportunity to promote understanding and build stronger community relationships.

The guests were given a full tour of the mosque. Afterwards, a presentation was given introducing the peaceful teachings of Islam, the mission of the Ahmadiyya Muslim Community, and the basic beliefs and practices of our faith.

Police officers at Baitul Islam Mosque

Officers at Baitul Islam Mosque with representatives of the Jama'at

Police officers attending session at Baitul Islam Mosque

Students' visit to Baitul Islam Mosque

At the end of the tour, an interactive Question and Answer session was held. The guests asked many thoughtful questions, and the answers helped to clarify their understanding. Refreshments were also served to all the attendees.

The event was supported by four members of Majlis Ansarullah, as well as Murabbi Sadiq Ahmad sahib, and the Zaeem-e-Ala. Murabbi Sadiq Ahmad sahib led the session and also responded to the questions.

The police officers appreciated the warm welcome and were thankful for the opportunity to learn more about Islam and the Ahmadiyya Muslim community.

May Allah bless the Tabligh efforts of all the individuals, and Help continue building understanding and peace in our communities. Ameen!

The guests were welcomed with a guided tour of the mosque, followed by a detailed introduction to Islam and the Ahmadiyya Muslim Community. Various Islamic beliefs and teachings were shared in a clear and presentable manner for the students.

At the end of the tour, an engaging Question and Answer session was held. Students and teachers asked many thoughtful questions and appreciated the open dialogue.

The visitors expressed their gratitude for the warm welcome and were thankful for the opportunity to learn about Islam and its teachings.

May Allah bless the efforts of all the volunteers and Enable them to continue building bridges of understanding. Ameen

St. Thomas High School Students Mosque Tour

Luqman Ahmad Sadiq, Muntazim Isha'at Peace Village Centre West

By the grace of Allah, Majlis Ansarullah Peace Village (Centre West) and Peace Village Muqami had the pleasure of hosting a mosque tour for 75 students and 3 staff members from St. Thomas High School (Thornton) on May 6, 2025. The event was held at Baitul Islam Mosque from 9:15 AM to 10:15 AM.

Annual Local Ijtima of Majlis Ansarullah Peace Village South East

Maqsood Sajid, Zaeem-e-Ala, Majlis Ansarullah Peace Village South East

By the grace of Allah, the annual local Ijtima of Majlis Ansarullah Peace Village South East (PVSE) was successfully organized from Saturday, May 10, to Sunday, May 11, 2025. Alhamdulillah, the event brought together members of the Majlis for a day of brotherhood, learning, and spiritual enrichment.

A view of the head table at the Ijtima

Sadr Sahib Majlis Ansarullah Canada presided over the concluding session

Preparations for the Ijtima began with a monthly Amila meeting held on Thursday, April 5. The primary agenda of the meeting was the organization and planning of the Local Ijtima. Respected Zaim Sahib led the meeting, gathered input from Amila members, assigned responsibilities through a duty chart, and encouraged everyone to put in extra effort to ensure a successful event. A prayer letter was also written to Hazrat Khalifatul Masih V (may Allah be his Helper) requesting prayers for the success of the Ijtima.

The sports rally took place on Saturday, April 26, 2025, in the Tahir Hall gym. A total of 30 Ansar members participated. The session opened under the supervision of Respected Azhar Bharwana Sahib, a representative of Zaim-e-Ala. Muntazim Sehat-e-Jismani briefly introduced the day's program, which began with warm-up exercises led by Brother Muhammad Ayub Sahib. A variety of sports events were conducted, including badminton, basketball free throws, musical chairs, arm wrestling, 100-metre race, carrom board, and table tennis. Also, a delicious breakfast was served, and the rally concluded successfully with high spirits and active participation.

The second part of the Ijtima took place on Sunday, May 11, 2025, at Baitul Islam Mosque. The opening session was presided over by Zaim-e-Ala Sahib and Nazim Umumi Sahib. The program began with Tilawat, the Ansar pledge, and recitation of a Nazm. After the indtroduction of the program program, the elections for Sadr, Naib Sadr Saf-e-Dom, and Shura delegates were conducted successfully. The session concluded with a silent prayer led by Zaim-e-Ala Sahib.

The second session of the day featured educational competitions, which included Tilawat, Nazm, Urdu speeches for both Saf-e-Awal and Saf-e-Dom, English speeches for both Saf-e-Awal and Saf-e-Dom, and Hifz-e-Qur'an. Judging duties were performed by two respected students from Jamia Ahmadiyya.

Attendees of the Ijtima

The final session of the Ijtima was presided by Respected Sadr Majlis Ansarullah Canada, Abdul Hamid Waraich sahib. Prizes were distributed to winners of the sports and educational competitions. Majlis Ansarullah Peace Village Centre East (PVCE) also joined the final session. In his concluding address, Respected Sadr Sahib addressed various important matters and offered valuable guidance and reminders to all Ansar. The Ijtima concluded with a silent prayer led by Respected Sadr Sahib.

May Allah accept our humble efforts, bless all those who participated and contributed, and continue to enable us to serve with sincerity and devotion. Ameen.

آؤ لوگو! کہ یہیں نورِ خدا پاؤ گے!!
لو تمہیں طَور تسلی کا بتایا ہم نے

Come, O people, for here you shall find the Light of God!
Behold, we have shown you the path of comfort.
(The Promised Messiah[as])

لَا إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُولُ اللّٰهِ

There is none worthy of worship except Allah;
Muhammad is the Messenger of Allah

صدق سے میری طرف آؤ اسی میں خیر ہے
ہیں درندے ہر طرف میں عافیت کا ہوں حصار

Come to me with sincerity, for in this alone lies your good;
Wild beasts abound in every direction—I am the Citadel of Security.
(The Promised Messiah[as])

47th Jalsa salana

سینتالیسواں جلسہ سالانہ کینیڈا

July 11-13, 2025

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(حضرت اقدس مسیح موعود علیہ الصلوٰۃ والسلام)

**“Do not consider this convention to be like ordinary human assemblies.
This is a matter that is purely founded upon Divine assistance and the propagation of Islam.”**

The Promised Messiah (peace be upon him)

**Life of Muhammad[sa]:
A Perfect Example for All Humanity**
حیاتِ محمد ﷺ۔ انسانیت کے لیے بہترین نمونہ

Finding God in a Godless Society
دہریہ معاشرے میں خدا کی تلاش

A Sobering Struggle: Combating Drug and Alcohol Abuse
منشیات اور شراب نوشی کے خلاف جہاد

Counting Our Blessings, Building Our Future
نعمتوں کا شکر، روشن مستقبل کی تعمیر

Quranic Proofs of the Truthfulness of the Promised Messiah[as]
صداقت حضرت مسیح موعود علیہ السلام از روئے قرآن

Ahmadiyyat Is Not A New Religion
احمدیت کوئی نیا دین نہیں

“I Am the Best Among You to My Family”
’اَنَا خَیْرُکُمْ لِاَھْلِیْ‘
(میں تم سے اپنے اہل کے ساتھ سلوک میں بہترین ہوں)

Our Duties to Strengthen the Institution of Khilafat
استحکامِ خلافت کے لئے ہماری ذمہ داریاں

Finding a Compatible Life Partner
موزوں شریکِ حیات کی تلاش

Moral Training of Children in the West
مغرب میں تربیتِ اولاد

The Meaning of “Khatam-un-Nabiyyin” as Understood by Past Muslim Scholars
علمائے سلف کی نظر میں ”خاتم النبیین“ کے معنے

High Morals: The Most Effective Means of Preaching
اعلیٰ اخلاق: تبلیغ کا ذریعہ

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KIDS ZONE

WHAT IS THE MEANING OF DUROOD SHARIF?

Durood Sharif is a special prayer where we ask Allah to bless and send peace upon the Prophet Muhammad (peace and blessings of Allah be upon him) and his family. Sending Durood Sharif is a way to show our love and respect for the Holy Prophet (peace and blessings of Allah be upon him) and to strengthen our connection with him.

The Promised Messiah (peace be upon him) emphasized the importance of sending blessings upon the Holy Prophet Muhammad (peace and blessings of Allah be upon him), as it opens the door to Allah's mercy. He said:

"The soul of the Holy Prophet[sa] was imbibed with such sincerity and purity, and his deeds were so praiseworthy in the sight of God that Allah the Almighty decreed for all times to come that all future generations would send blessings upon the Holy Prophet as an expression of gratitude. The resolve and devotion of the Holy Prophet[sa] is such that we would find no equal, either before him or after him, who could match."

[Atfal Weekly Class Syllabus, Majlis Atfalul Ahmadiyya Canada, p. 64; Malfuzat — Volume 1, English translation, p. 37,]

TRIVIA

1. Which Canadian province is the largest by area?
2. What is the official sport of Canada?
3. In which year did Canada become a country?
4. What is the national animal of Canada?
5. Which bird appears on the Canadian one-dollar coin?

ANSWERS
1. Quebec
2. Lacrosse
3. 1867
4. Beaver
5. Loon

MEMORIZE THIS PRAYER

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

"My Lord, forgive and have mercy, and Thou art the Best of those who show mercy."

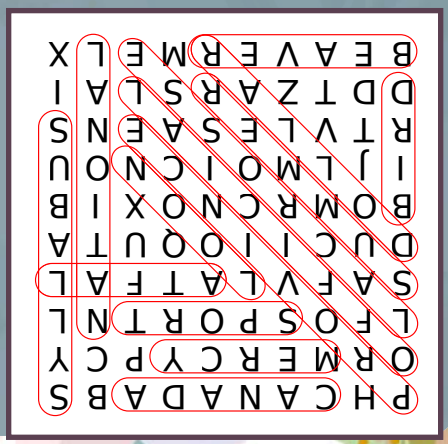
(The Holy Qur'an, 23:119)

WORD SEARCH

P H C A N A D A B S
O R M E R C Y P C Y
L F O S P O R T N L
S A F V L A T F A L
D U C I I O Q U T A
B O M R C N O X I B
I J L M O I C N O U
R T V L E S A E N S
D D T Z A R S L A I
B E A V E R M E L X

WORD BANK

Lacrosse
Official
Dollar
Syllabus
Loon
National
Canada
Atfal
Beaver
Province
Summer
Mercy
Sport
Bird



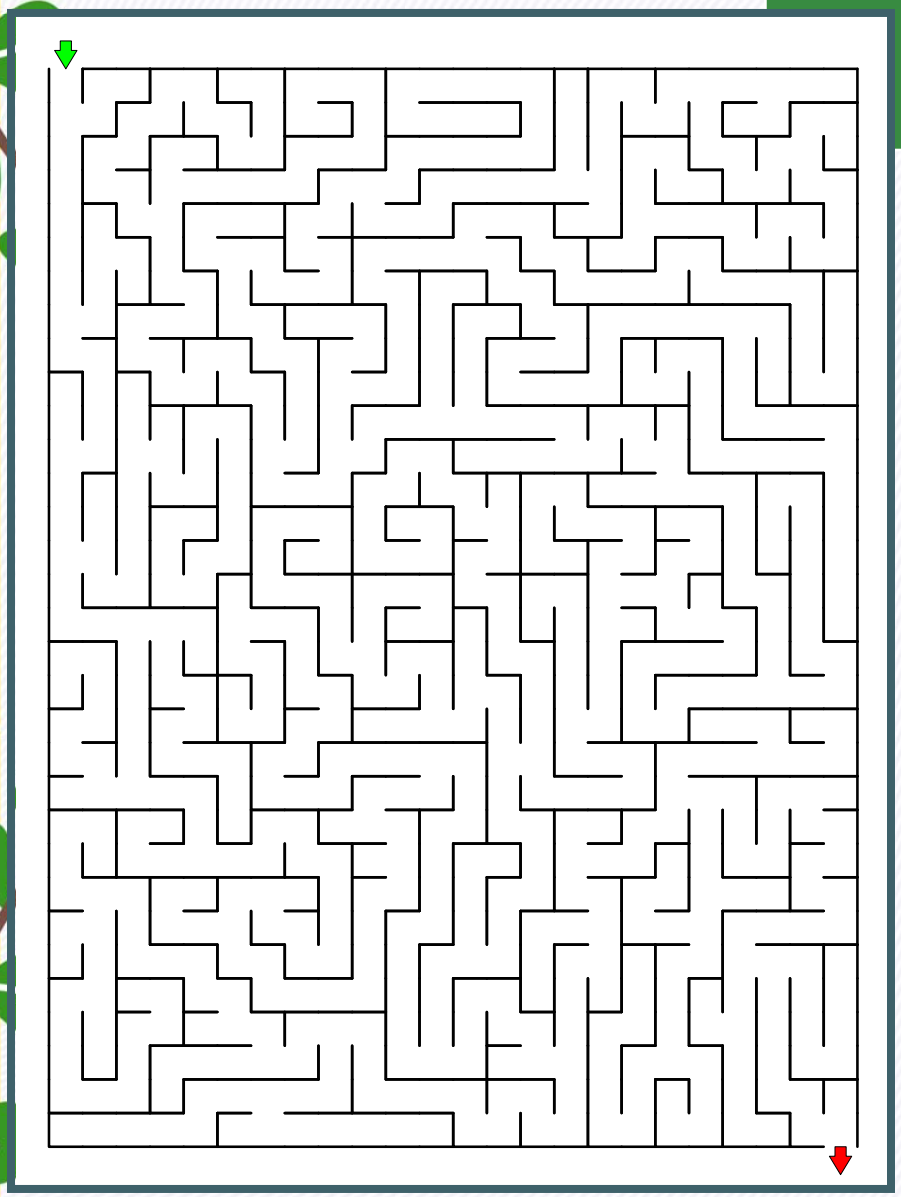
دعا یاد کریں

رَبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ

اے میرے رب! بخش دے اور رحم کر، اور تو سب رحم کرنے والوں سے بہتر ہے۔

(سورۃ المؤمنون، آیت 119)

راستہ تلاش کریں



پیارے بچو! آپ اپنے جوابات، اپنی تحریرات اور اپنی آرٹ ہمیں

editor@ahmadiyyagazette.ca

پر بھیجیں۔ای میل بھجوانے کے لیے اپنے والدین کی مدد لے لیں۔

بچوں کا صفحہ

درود شریف کی برکات

حضرت عبداللہ بن عمرو بن العاص رضی اللہ عنہما سے روایت ہے کہ انہوں نے حضرت نبی کریم ﷺ کو فرماتے ہوئے سنا کہ جب تم مؤذن کو اذان دیتے ہوئے سنو تو تم بھی وہی الفاظ دہراؤ جو وہ کہتا ہے۔ پھر مجھ پر درود بھیجو۔ جس شخص نے مجھ پر درود پڑھا اللہ تعالیٰ اس پر دس گنا رحمتیں نازل فرمائے گا۔

(صحیح مسلم، کتاب الصلاۃ، حدیث نمبر 383)

حضرت عبداللہ بن مسعودؓ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا کہ قیامت کے دن لوگوں میں سے سب سے زیادہ میرے نزدیک وہ شخص ہو گا جو ان میں سے مجھ پر سب سے زیادہ درود بھیجنے والا ہو گا۔

(جامع الترمذی، کتاب الوتر، حدیث نمبر 484)

سوالات کے جواب دیں

1. کینیڈا کا سب سے بڑا صوبہ رقبے کے لحاظ سے کون سا ہے؟
2. کینیڈا کی سرکاری کھیل کون سی ہے؟
3. کینیڈا کس سال میں ایک ملک بنا؟
4. کینیڈا کا قومی جانور کون سا ہے؟
5. کینیڈین ڈالر کے سکے پر کون سا پرندہ دکھایا گیا ہے؟

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